

Youth



Stu" Langton: Mister Protestant Youth

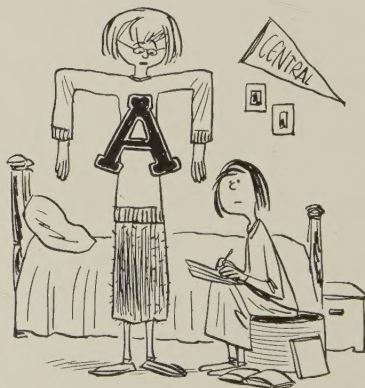
April 13, 1958



editor's note:

Have you ever been in a meeting where you opposed an idea that was being presented or voted upon, but you were afraid to stand up? The more you thought about it, the more you were convinced that this proposal was wrong. But you feared that you were the only one in the room who opposed it. The secret vote came. You lost. But while chatting with others after the meeting, you discover that there were others who had feelings similar to yours.

Christian witness is weakened and great ideas softened by such hesitancy to make a stand for what we as Christians feel is right. Going along with the gang should not be as important as striving to be right in the sight of God. Gang approval is not God's approval. Your stand may strengthen others to stand, may encourage the silent to speak up, and may help others to see the right.



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"He wants me to wear his school letter, but . . . well . . . I don't know . . ."

Youth build haven of hope

April 13, 1958

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YOUTH magazine is prepared for the young people of the United Church of Christ (Congregational Christian Churches and Evangelical and Reformed church). Published biweekly throughout the year by The Christian Education Press and The Pilgrim Press. Publication office: 1720 Chouteau Avenue, St. Louis 3, Missouri. Entered as second class matter at the Post Office at Philadelphia, Pennsylvania, under Act of March 3, 1879. Accepted for mailing at a special rate of postage, provided for in Section 1103, Act of October 3, 1917, authorized June 30, 1943.

Subscription rates: Single subscriptions, \$2.50 a year. For group rates write for order blank. Single copies, 10 cents each.

Subscription offices: Board of Christian Education and Publication, Room 210, 1505 Race Street, Philadelphia 2, Pennsylvania, and The Pilgrim Press, 14 Beacon Street, Boston Massachusetts.



A ray of hope on Junk Bay

By Pat and Paul Fensholt

PERHAPS no place in the world is more beautiful and yet more miserable than the British Crown Colony of Hong Kong. Oft-labeled "the gem of the Orient," Hong Kong in many ways deserves that glowing description. Green mountains stud the island of Hong Kong and the blue waters of its famed natural harbor shelter ships from most of the world's seafaring nations.

But counterbalancing Hong Kong's scenic beauty is the undeniable ugliness of its human misery. A flood of refugees has brought with it extreme problems of overcrowded and inadequate housing. With a population of close to 3,000,000, unemployment runs high. An over-worked medical staff functions in overcrowded medical facilities. While much is being done, the problems are always increasing so that efforts of government, civic, and religious groups can only succeed in maintaining the status quo.

Strangely enough, it was these bitter realities that last summer drew 26 young people from North

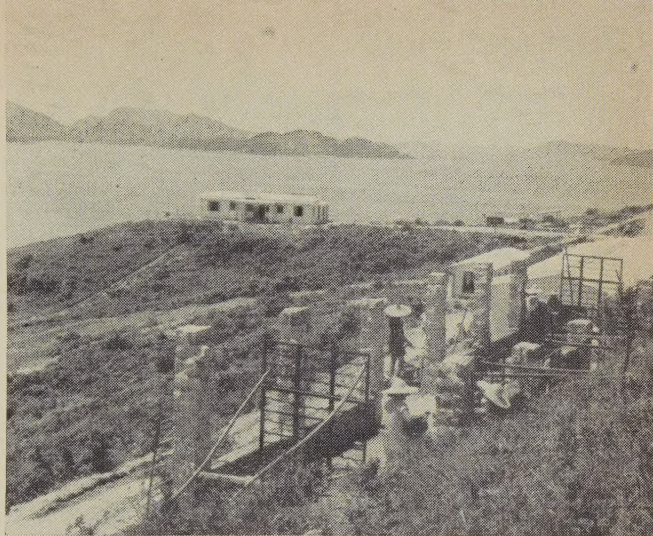
Borneo, Singapore, Malaya, Japan and the United States to Hong Kong. They were ecumenical work campers, who had come to this troubled area to help in the struggle against a major health problem.

Tuberculosis ranks as the number one health menace in Hong Kong. One medical authority stated that approximately 95 per cent of the population of the colony has at one time been infected by the disease. Most of these are not active cases, but the chilling fact that every week 35 to 45 human beings die from



As the outside walls of the cottage were completed, work campers began plastering the inner walls.

The convalescent cottage for tuberculars (foreground) was built as part of the Haven of Hope Sanatorium overlooking Junk Bay (background).



tuberculosis in Hong Kong attests to the seriousness of the problem.

The second Ecumenical Work Camp was held for a six-week period at the Haven of Hope Tuberculosis Sanatorium to help in its program of expansion.

Established in 1955 as a cooperative project of American and European churches, the Sanatorium is able to care for 100 active sufferers of tuberculosis and about 20 convalescents. Too often it was found that arrested cases had to be continued as patients in the hospital wards because the convalescent quarters were inadequate. This meant that active tuberculars in dire need of aid could not be given hospital space.

The job of the work campers was to build a new convalescent cottage for ten patients—a sand brick structure measuring 48' by 12'.

For most of the campers this was a new experience. Their living quarters were small and cramped. The heat from the sun was blazing. These difficult factors provided severe tests for this experiment in Christian group living. As has been true in most ecumenical work camps, the project itself was the cement which knit the group together. Physical labor seemed to have a catalytic effect which helped to break through tough barriers of nationality, language, religious experience and social background. Once everyone's hands were soiled and their muscles ached, a closer fellowship was felt.

If work made a lasting impression on the work campers, it also impressed the hospital community. In Hong Kong, where mere self-survival hangs precariously, it is most unusual to give time and en-

Campers build convalescent cottage for patients

ergy to help others. It is even less likely for students to enter into this sort of project and it is almost unheard-of to pay one's own money for such an experience. Despite this attitude, several Hong Kong youth joined the work campers.

The hospital community sensed and respected the strong motive which had brought this diverse group of young people to the Haven of Hope Sanatorium. Ten convalescent patients who lived close to the work campers' project, took a special and tender concern in the progress of the new convalescent cottage as it went up brick by brick. Though none of the patients were able to participate in the tiring labor, they were able to share in the spirit of the work camp.

Much of this spirit came about

Mr. and Mrs. Paul Fenske are special term missionaries in Hong Kong.

through the worship life of the camp. Roman Catholics, Protestants and non-Christians shared in common worship experiences, each bringing something of his own background and culture into the group's religious activities. Bible study and discussions were made much more meaningful and were wider in scope because of the variety of participants.

Several special tours were planned. One was designed to help the campers learn more of the "problems of people"—the result of overpopulation—in Hong Kong. But the heavy winds and rains of Typhoon "Wendy" lashed the entire area, cancelling the proposed study tour.

The second tour—a visit to the rural people of Hong Kong—came off according to schedule however



Work campers came from North Borneo, Malaya, China, Thailand and other countries.

On the final day of the work camp, the group gathered in front of the roughly-completed cottage.



It proved a highlight of the work camp program. Parts of Hong Kong's New Territories are very similar to the vast rural area of mainland China. Thus, campers had the opportunity to learn something of the culture and way of life of the Chinese country-dwellers.

A visit to Rennie's Mill Camp, a refugee resettlement camp located not far from the Sanatorium, was another memorable experience for

the work campers. Marking a more formal occasion was a tea sponsored by the United Nations Association of Hong Kong.

Then there were swims in Junk Bay, songfests, and discussion, discussion—both planned and of the “bull session” variety. Each activity and event helped to paint a total picture of the work camp experience.

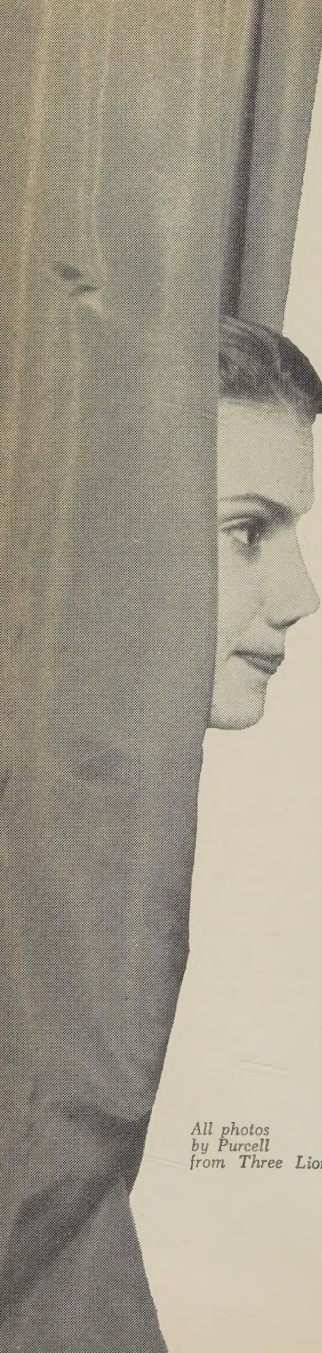
Because of the closeness of associations and personality and cultural differences, small misunderstandings sometimes arose between members of the work camp. These tensions were momentarily irritating and disconcerting, but were also an important part of this experiment in Christian living.

The valuable and permanent memory is that of the spirit of Christian fellowship which was brought about through the campers working, worshipping, talking, thinking, and playing together.



their hand in Christian fellowship.





Today's Teenagers

LET'S FACE IT! Today's teenager is neither a devil nor an angel, but a normal human being like everybody else. And what human being is without sin? There's nothing wrong with that. Why all the fuss about teens? We all make mistakes. So let's give credit where credit is due. On the other hand, teenagers need to look at adults in the same light—accept them as fellow human beings, capable of mistakes, but fortunately through long experience even more capable of striving to do what they sincerely feel is right. Let's explore some more. To some people everything is either *all* right or *all* wrong. A person is either good or he's bad. Back is good and Rock is bad. Everything is either white or black. But how about the gray matter in between? Isn't there often an element of truth in the gray—the balance between black and white? Let's gaze on the grays. Study (not too carefully) the pictures and captions that follow. The family that laughs together, lasts together.

All photos
by Purcell
from *Three Lions*

Devil's Advocate?



When Sue's chums come, the rug and Dad are cleared for action. Cha-cha, papa! Be a bug in the rug!"



A pillow of feathers is easy to weather. Horseplay is fun; it makes dullness run. After all, a party is such sweet sorrow.

Or Parents' Pride?



Sue's no JD when she flips the LP, but she gets a rise with the 45s. She likes Bach and Rock, Brahms and Boone.

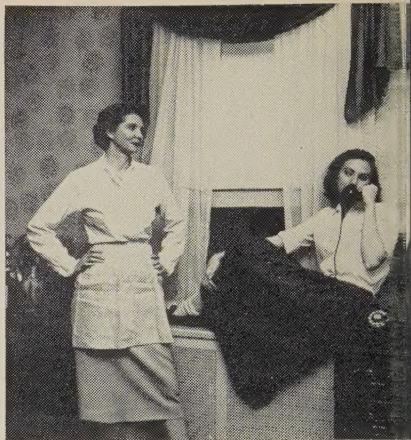


Sue can be a perfect hostess with the mostest in dignity and poise, especially for the boys. Tea? Oui!

Devil's Advocate?



With Sue in the bathroom, all are doomed. She rubs and scrubs; is hours in the showers. Hint: "Relax, Sue! Ajax for you!"



"Now, mother, don't hover! Please mater, later!" But ma, we saved. Don't halt your insistence, for it's long distance!

Or Parents' Pride?



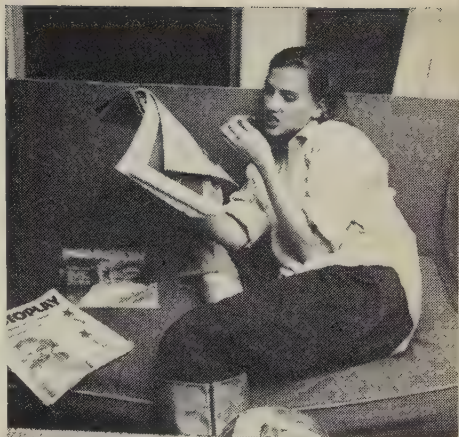
Both duty and beauty demand a right stand on eating and sleeping. "Health Is Wealth" is a rule that's cool.



Don't shirk your work. A family of four needs to share each chore. Dad is glad. Sue's doing dishes fulfills his wishes.



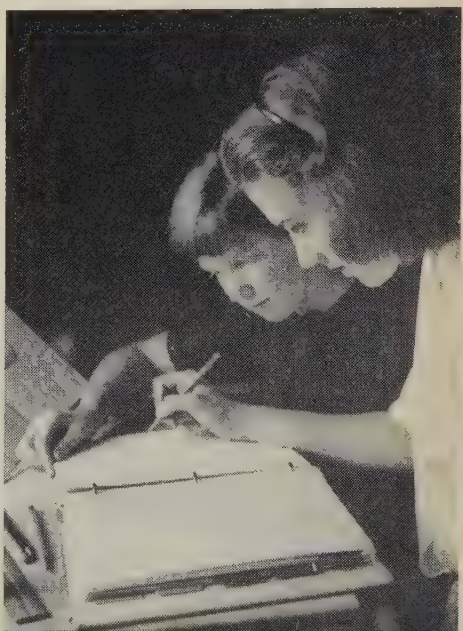
To be magnetic, Sue tries cosmetics. She steals perfume from her mother's room. Did she rate on the date? Well . . . what a smell!



For morals that jar, read the film stars. Be alert to the latest dirt. But where are ideals that are real? Forsooth, in YOUTH!



Sue sews to save. By sewing, she's growing. By aiding her sis, Sue's now a sweet miss. "The home you save may be your own."





Ezekiel — a prophet in exile

By Henry R. Rust

THE NAMES and places are different, but the story of siege, captivity, and removal from their own land is strangely modern. Ezekiel, the prophet, was one of the great company of Hebrew people deported from Jerusalem (and Israel) in 598 B. C. who became the displaced persons of that generation in Babylon. They were not so much prisoners as colonists. The Hebrew people were given villages and land and told to go to work and build what they could of it.

The book of Ezekiel probably grew out of this era of displacement. The cry of the people in their new homeland was not the cry of prisoners, but rather the longing of the Jews for a homeland with patriotic and religious significance. The setting is all too familiar to those of us who live in this day and know the struggles of displaced people.

Section from "A Panel of Prophets" by John Singer Sargent.

Three Lions Photo

The first three chapters tell of Ezekiel's call to religious prophecy — of his own religious experience with the God of Israel and his call to preach. The first chapter is of his great visions, full of symbolism which defies understanding. His dramatics, symbols, analogies, are difficult for us to understand. But under it all is his genuine call to preach the Word of the Lord.

The first 11 chapters are the prophet's contemplation about the siege and fall of Jerusalem. The people of that generation believed that Jehovah would not permit his city to be destroyed. But Ezekiel, in the tradition of the prophets before, claimed that the fall of the holy city would come as punishment for the people who fell into the worship of idols.

The next 13 chapters are a collection of parables, visions and statements condemning the people for their idolatry and predicting the fall of Jerusalem.

If you do not read another portion of the book, read chapter 18. This is the key to Ezekiel's message. ►►►

Ezekiel

It builds upon the message of Jeremiah. It is a message of the individual nature of religion. In it we find what has become a firm belief and a sound rule for our current idea of justice: that sin and iniquity are not inherited, but each human personality is guilty or not guilty on his own merits—not on his forefathers' mistakes.

"The soul that sins shall die. The son shall not suffer for the iniquity of the father, nor the father suffer for the iniquity of the son; the righteousness of the righteous shall be upon himself, and the wickedness of the wicked shall be upon himself" (Ezekiel 18:20).

This is Ezekiel's doctrine of individual guilt and his own need to worship. Formerly the Hebrews had believed in group guilt—as a people. The earlier prophets spent their entire ministry proving this and exhorting the people on this belief.

But Ezekiel taught individual moral responsibility. Even though the people were in a strange land, Jehovah was still their God. He was not located in Jerusalem—but was forever (and anywhere) the God of his people.

Chapters 25 to 32 are prophecies of destruction aimed at other na-

tions, based on the belief that God is a universal God, not the God of one nation, Israel.

Chapters 33 through 48 are written after the final fall of Jerusalem. The people who heard Ezekiel must have been impressed by his correct judgment that the city would fall if idolatry continued. It did!

Throughout the final chapters of the book we find the helpful sermons of Ezekiel—given to aid the people in exile to understand, accept, and believe in their individual moral responsibility and their need, individually, to worship Jehovah, the one true God. The Jews learned from this experience in Babylon to "hang onto their faith." While other religions surrounding them perished, Ezekiel, in captivity, kept the flame of Hebrew faith burning. The great religion of the ages before did not die. Ezekiel did not let it perish.

His call to faith has been a tremendous responsibility. He saw the signs of the times as well as the sins of the times, but looked for the day when the Temple would be restored and once again the worship of God in the Temple could be carried forward. He sought to mold the religious life of the Jews. He is sometimes called the Father of Judaism.

Mr. Rust is pastor of Hillcrest Congregational Church, Whittier, Calif. This is his second in a group of three reviews of books of the Bible.

For Negro youth to suffer in silence is not fair



By Galen R. Weaver

NEWSPAPER coverage of the trials and expulsion from Central High School, Little Rock, Ark., of Minnijean Brown, 16-year-old Negro pupil, has made the public more aware of the burden thrust upon Negro youth by the Supreme Court decisions.

In most southern communities nothing will happen to bring about school desegregation unless Negro parents petition to have their children enrolled in an all-white school and then follow this petition by an actual attempt to register them. Usually this must be followed by a costly appeal to the courts. After a judge decrees that a school accept the Negro child, parents and children must brave local hostility.

Once in school, the children must run the gauntlet in corridors, locker rooms, cafeterias, and playgrounds. White pupils who may try to be friendly run the risk of serious re-

prisals from segregationists. Epithets, pushing and shoving, and a variety of provocative acts, often prompted by adults, are kept up day after day.

Fearful of physical violence and wounded by constant indignities and insults, Negro pupils find it difficult to concentrate upon their studies. Teachers are not always sympathetic. In many cases, they cannot expect justice from principals and superintendents.

Commenting on Minnijean Brown's expulsion, the Southern Regional Council, the South's most representative inter-racial organization said: "To require a 16-year-old girl to suffer in silence a highly organized campaign of abuse and provocation is neither fair nor reasonable. Moreover, the American people must never forget that these situations involve not just abstract legal issues, but also young and sensitive human personalities, who find themselves cast as pioneers of contested social change." ▼▼▼

Mr. Weaver is Racial and Cultural Secretary, Council for Christian Social Action, United Church of Christ. This is his first in a series of columns.

**As UCYM chairman,
Stu Langton becomes . . .**

A leader among Protestant youth

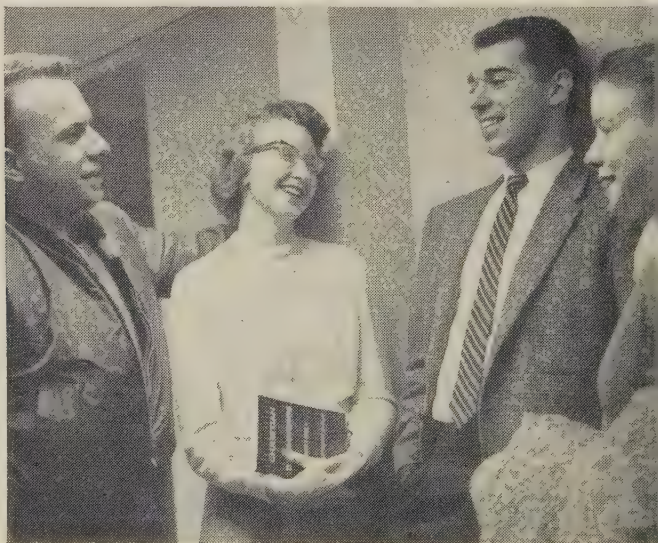
WHO IS THIS lad named Stuart Langton? And what kind of a guy is he? *In short:* Stuart Langton, 19, comes from Springfield, Mass., where his father is district fire chief. He's a sophomore at Boston University studying for the ministry. He's handsome, likes progressive jazz, and was a quarter-mile champ in high school. He's been named national chairman of UCYM, Protestantism's most representative Christian youth movement. And he takes off for Japan this summer.

In greater detail, his story runs like this: "I was running around with a pretty fast bunch of kids before I became interested in Pilgrim Fellowship," Stu says, admitting to his share of loafing on street corners.

He first became interested in the youth program at Wachogue Community Church "mostly because my mother and father used to push me out of the house to PF meetings."

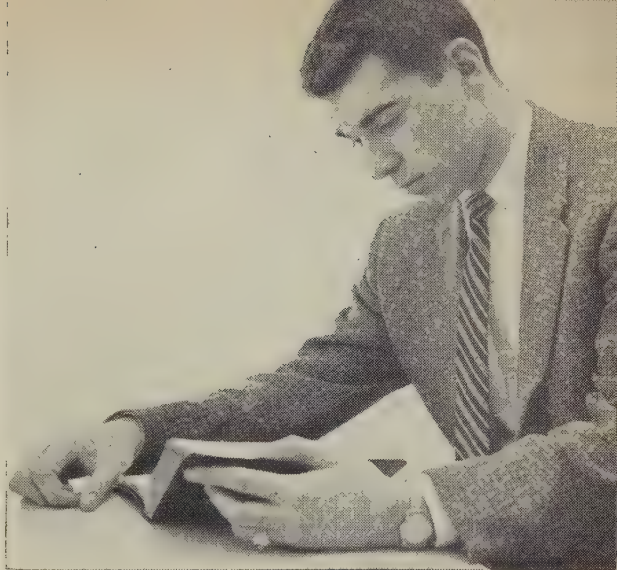
At that time the PF meetings attracted only a handful of parish teenagers. But through inspired

*Between
classes, Stuart
Langton chats
with
classmates at
Boston
University.*



Boston University Photo

*Whether studying,
meditating, or just
keeping himself
informed, reading is
a key phase in Stu's
daily routine.*



adult leadership, the small group developed a program that attracted an increase of 55 members in a year. Stu was 13 when he joined the Pilgrim Fellowship and within a year was actively participating in its program. That was the beginning.

Stu recalls that in his early and middle teens, he had played baseball and basketball on teams sponsored by the Jewish Community Center, Holy Cross Roman Catholic Church, and St. George Greek Orthodox Memorial Church.

The very fact that he was physically able to take part in sports is another instance, he feels, of help he has received from his own church. At a summer camp, he seriously injured his foot in a swimming accident. He was told he'd never be able to take part in sports again.

He feels that it was faith that pulled him through and enabled him to run again. And he ran well enough to become Western Massachusetts champion quarter-miler at Technical High School in Springfield, where he was active in extracurricular activities.

In high school, he was president of his class and the student council, played football in addition to track, and was a member of the honor society and active in dramatics.

But despite his school activities, Stu was also getting himself elected local PF prexy, then association PF prexy, then State Faith Commission Chairman, and state PF prexy. He was also a leader in state UCYM activities.

Last summer at the Estes Park, Colo., meeting of the General Coun- ►►



As a leader among other youth leaders, Stu spends much time in program planning sessions with denominational and state council groups.

Stu first went to Pilgrim Fellowship because

cil of the United Christian Youth Movement, Stuart Langton was elected national UCYM secretary (See October 13, 1957, issue of YOUTH).

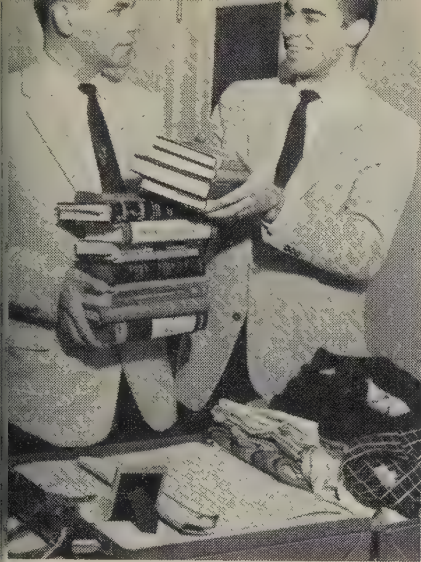
At that time, Gladden Shrock, an Evangelical United Brethren youth from Nappanee, Ind., had been elected national UCYM chairman. However, last fall Gladden's doctor advised him to cut down on the heavy schedule demanded of him as the UCYM chairman, and Gladden resigned.

In his place, Stu Langton was named the new UCYM chairman by the executive committee. And to replace Stu as UCYM secretary, the

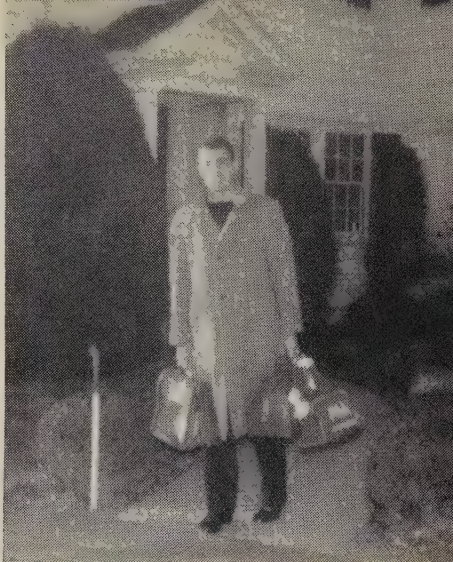
executive committee named Kathy McElroy of Parma, Ohio. Both Stu and Kathy are members of the United Church of Christ (see page 29 of this issue).

In his new role as UCYM chairman, Stu Langton will represent Protestant youth throughout the country. The UCYM is recognized as the youth agency representing the cooperative youth activities of those Protestant denominations working together in the National Council of Churches.

This coming summer Stu will travel to Japan for the World Convention on Christian Education in Tokyo. Then starting next Septem-



Dick Chamberlain, a friend and fellow worker, talks with Stu about his next assignment. Stu hurries from conference center at Framingham, Mass.



ents pushed me out of the house to meetings"

ber, Stu will take a year off from college to work full time as Youth Associate out of the New York office of the Youth Department of the National Council of Churches. This will involve traveling throughout the country representing UCYM at all sorts of meetings.

Stu's current list of responsibilities would stagger a normal young person: national UCYM Chairman; Staff Youth Associate, National Council of Churches; youth delegate to Tokyo meeting this summer; member of "Look Up and Live" Television Committee; member of editorial advisory board of YOUTH magazine; president of Massachu-

setts UCYM; and regional representative of Pilgrim Fellowship.

But Stu would be first to try to dismiss the emphasis on these high-sounding titles, by underlining his strong belief that "the church has a great deal to offer youth and youth has a great deal to offer the church."

It's true, that he gets ribbed once in a while for his interest in religion. "But there's a certain respect that goes along with whatever kidding I've taken."

Stu feels that there are many misconceptions about churches. "The church is a vital instrument for good, not just a group of pious people."



Batter's Choice

A short story by Clarence Swanson

I s'POSE I shoulda been happy about being the fella picked to stick his noggin in front of one of Ira Loomis' swift ones

I was the Sioux team's utility man. There hadn't been much for me to do since we begun running neck and neck with the Utes. The reg'lars was playing everyday—not wanting to run the chance of a jack-of-all-jobs' blowin' a game. They told me this to my teeth and they meant it.

We was chasing the Utes to the last minute. Just a week ago Boss Chip Campbell says to the whole of

us—not counting me, "Any of you guys that gets hurt so's you can't finish the season had better be looking around to play somewhere else next year."

That beller was just what we—I shoulda said they—needed. From then on they was on the other boys' necks all the time. Yesterday they caught up to the dern Utes and today was the game that settled the business. The team that copped today was champs.

The fellas all figured Chip was getting downright desperate this morn-





g when he motioned me over to a at alongside of him. We was down the clubhouse gettin' ready for a mbering-up hour when the boss ooks his finger at me, and lays his rds out on the table.

He says, "How many of you wanta ke this game?" He had a tight ttle grin on his pan. As soon as the cket let up he says, "Here's how e do it then. Believe it or else." He'd never got palsy with me be-re so's I was all ears.

"Alice told me way long last sum-er"—Alice, you understand, is Boss mpbell's daughter and what's more e's goin' steady with the Utes' ace aver, Ira Loomis—"that Loomis d hit a man in the head with a tched ball in his last year of col-ge. The guy dern near croaked,

and Loomis disappeared. He wasn't heard from for about two years. Everybody figured Loomis had cracked up about it, but it turned out he'd used a different name and was pitching for a factory team out on the coast. Playing for peanuts while he was working on control, control, more control. And I don't need to tell ya he's got it."

He don't need to either. The whole league knows it. Up 'til today Ira Loomis has walked six men in five months. They tell me his fast one's got a little humming sound that really moves you away from the plate. I never batted against him or my average wouldn'ta been .285.

"Now," says the boss, "one of us is going to get hit by a Loomis pitch." And he claps me on the knee. "Then



Batter's Choice

if you ain't really and truly outa the picture you've got to act as if you was."

"He'll be out," says Banty, the third baseman. I glared him down, having 30 pounds on him.

"It'll happen in the seventh inning about," continues the boss. "I expect everybody will be pretty edgy by then. Just us'll know what's going to happen when I tell ump I'm having Peter Black battin' for whoever might be up."

I started worrying. It's my hide and the only one I got.

"You'll flop around and make it look as real as you can. That is if you're able to. Squeal, groan, kick us around when we run out to drag

you to the dugout. Make it look bad."

The fellas was looking me over now. I don't think they liked the idea of me, what they call the extra help, being in the spot to win the ball game for 'em.

"You better make it good," says Ogden. He is the starting pitcher for the Sioux today. One corner of his upper lip hitches up sorta mean like.

"You gotta little knittin' of your own to tend to," I reminds him nastily.

I haven't been knocked around all my life without learning a little something. I tapped Boss Campbell on the leg the same as he'd done to

may we quote you?

When a motorist gets a puncture these days he changes cars instead of tires. (*Harold Coffin.*) . . . Cold War: Nations flexing their missiles. (*D. C. Flynn.*) . . . Reinhold Niebuhr has warned that too many of us in our discussions of immortality . . . have been concerned only with "the furniture of heaven and temperature of hell." (*Church Management.*) . . . The fear of a threat to his personal security is at the root of every person's violence and hatreds. (*Tennessee Williams.*) . . . A good definition of security has yet to be written. (*William Feather Magazine.*) . . . The kind of success that turns a man's head always leaves him facing in the wrong direction. (*Personnel Journal.*) . . . Newest of the gobbledygook terms now making the rounds: "Our members have been *bulletinized*." Translated into English it means, "We'll send them all a letter they won't read, and whatever happens, they can't blame us." (*Winkleman White, New York Times Magazine.*)

me. "How's about a reg'lar job next year if I put the skids under Loomis?" asked him.

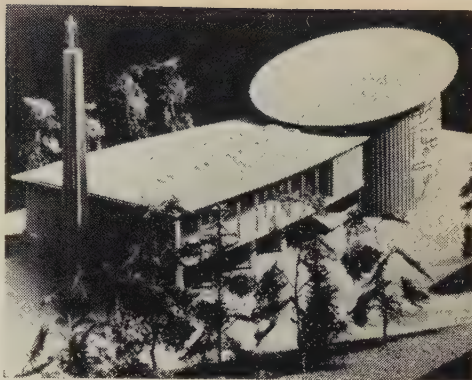
The boss looked pretty much annoyed like. I don't think he ever considered me much of a player. Prob'ly because I claim I can play any position passably good. And I'd played in eight spots since I joined up—all except centerfield. I'd even pitched. I'd relieved Ogden who was gettin' pounded in all directions. Ogden thought less of me than ever after that. And even though I'd gone on to win by holding the Chippewas to two hits in seven innings the boss had never tried my pitchin' again. Ogden was a fair enough pitcher I gotta admit. But he swung more weight around this outfit than was good for one man. I hadda hunch he was the character that set the other fellas against me.

And that's the way things stood when we started this game. This was the one that counted—after we'd played all summer.

I gotta say this for our side, the boys started out as if there was a walk penalty if they lost. Boss Campbell had 'em primed to the peak. They fielded and they run. The boss had nine madmen on the field.

But they was up against Loomis and he seemed to be doin' plenty good—as usual.

From where I was sitting I could see Alice Campbell just back of the dugout. She was plugging loud, near, and frequent for Ira Loomis. Her pappy's team didn't mean a thing to her when Ira was pitching.



Building a Protestant Pavilion at the Brussels World's Fair

If you or your youth group would like to give funds to help pay for the Protestant Pavilion at the Brussels World's Fair opening this month, send inquiries and gifts to: Brussels Protestant Pavilion, Room 1005, 156 Fifth Ave., New York 10, N.Y. Checks for this purpose should be made out to "Friends of the World Council of Churches" but clearly marked "For Protestant Pavilion."

I couldn't figure how come she let it out that he'd conked a chap while he was in college. Must be she never suspected how far and nasty her pappy could sink to grab off this last game.

It was three up and three down as reg'lar as a grandfather's clock. Ogden worked like a whitehead. Every time he came in from the hill he'd snarl, "Come on, get a run, you guys. I can't do it all."

He might as well demanded a million bucks.



Batter's Choice

The tension was getting tighter every minute. It looked like as if for this once Loomis was fighting his equal. He kept glancing over at Alice like he was getting help from there, and no question he was. There was a girl.

It was her plug for me that kept me my job the time I was up as a pinch hitter and struck out with the bases cluttered. I'll never forget that, even if I'd prob'ly been better off to have got outa this hornet's nest.

Ogden was too mad now to think about blowing up. Mad at his own fellas for not gettin' him a run, which was unreasonable when Loomis was goin' good.

I was keeping a sharp eye on Loomis' pitches—my health was going to depend on me being able to take one where it wouldn't stop me from coming back next year. And it seemed to me, just seemed—maybe, that Loomis was tightening up. He was working faster than usual.

Being in the Utes' hometown, we had first bat and now the last of the sixth was already in the scorebook.

The first to bat in the seventh was Banty. Boss Campbell calls him back, and just like that, the ump takes off his mask and bellers, "Black now batting for Banty."

I'd hardened myself to take the first close one and get it over with. The ball was being tossed around from base to base. I took a look at Alice, and I took a look at Loomis. Something cold and snaky slid down my backbone.

What was I going to do to Loomis? Keyed up like he was now the show. I'd been ordered to put on could der well ruin him as a ball player.

The ball came up inside and I tapped it for an easy out. About as quick as the ball was shot to first base I was out of the park and picking up speed.

From miles away I read the new morning the Sioux had lost one to nothing. I was really shook up about what I mighta done to Loomis—and of course, Alice.

And this way . . . well, I got six months to hook up with some other outfit.

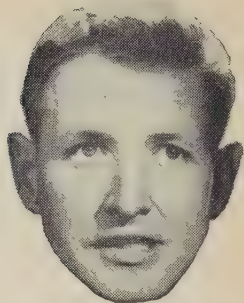


Taking a walk by yourself helps you think through things. And so it is with Stu Langton. Of course, you probably won't have Boston as the backdrop for your "thought walk." And you won't have the heavy responsibilities of being the new national chairman of Protestantism's most representative youth movement. But you can share Stu's contemplation of your personal role in the world about you. For more about Stu Langton, see pages 16 through 19.

(Cover photo from Boston University)

at work in the church . . .

One witty group titled its report: "Spirit vs. Sputnik"



By Edward A. Powers

[T WAS an interdenominational meeting in New England. I was to lead the thinking of the group on "Youth Opportunities in a Nuclear Age." We talked together about what the group had hoped such a meeting would discuss. The answers were many. One small group wittily entitled its report: "Spirit vs. Sputnik!"

I was surprised as I listened to learn how concerned the group was about mere survival. Survival for what?—I wondered.

Many issues suggest themselves. Young people from all over the U. S. are trying to establish the relationship of spirit, space, and survival.

What is my responsibility if we are to survive at all? What careers are most important in such a time: science, teaching, business, church vocations? How can I find a Christian faith large and vital enough to understand myself and the space age

properly? The coming of the space age makes us realize how much too small is our understanding of God. It takes a great God to create suns, moons, galaxies, space. Does our faith match such greatness?

The smallness of our view of man in a space age is made clear in this poem:

Now the frontiers are all closed,
There is no other country we can run
away to.
There is no ocean we can cross over.
At last we must turn and live with one
another.
At last we who have been running away
must turn and face it,
There is no room for hate left in the
world we must live in.
Now we must learn love. We can no
longer escape it.
We can no longer escape from one
another.
Love is no longer a theme for elo-
quence, or a way of life for a few
to choose whose hearts can decide it.
It is the sternest necessity; the un-
equivocal ultimatum.
There is no other way out; there is no
other country we can flee to.
There is no man on earth who must not
face this task now.

—AUTHOR UNKNOWN



Mr. Powers is Secretary of Young People's Work of the Division of Christian Education (Congregational Christian Churches).



on this business of living

Bad manners reveal confused concepts of life

QUESTION: "Have schools given up all hope of impressing young people with the daily need of good manners?" asked a mother in a pointed letter. "Surely most boys and girls would show better manners if they knew how their bad manners appear to other people. I have never been easily shocked by what teens may do or say at times, but the actions of some of the high-schoolers these days even toward their own parents is jolting to me. I think we can do a better job than has been done in some places to teach our youth to show more respect for other people . . ."

ANSWER: Teenagers who show joltingly bad manners probably live in families where the adults generally show the same kind of bad manners. Where father or mother behaves crudely, their children are apt to copy the same rude manners. As you can imagine, this situation complicates any attempt to encourage better behavior. Girls and boys dislike to change in ways that seem

to separate them widely from the rest of the family. This is understandable when we understand how important is a sense of belonging to the family circle.

Sometimes, of course, a teen's bad manners simply reflect the general behavior of the crowd in which he so greatly desires acceptance. Here, again, the deeper problem of group loyalty can complicate any effort toward correction.

Clearer insight—especially at an earlier age—would also help every girl and boy gain better manners. The school can be of real service when teachers are sufficiently interested in this important side of children's personalities. Children frequently learn more by emulating the teacher's behavior than by following her admonitions.

Good manners rise only out of a personal sense of being valued, and of valuing others. The prevalence of bad manners these days may simply reveal our distorted concept of life. We ought to love people

Dr. John E. Crawford

- a clinical psychologist with special interest in youth and their problems
- a Fellow in the consulting division of the American Psychological Association

and use things. Too often we love things and selfishly use people to gain things for ourselves. This inversion of deeper values of life soon begets the worst manners. When we keep it up long enough, self-respect gradually goes, too, and then we can be as cruel with words as with swords.

St. Paul knew this. Writing to his special friends at Ephesus, he urged them to "... Be kind to one another, tenderhearted, forgiving one another." (Ephesians 4:32). We need to be kinder, less hard on our attitudes, more forgiving. Only then can we really have warmly cordial manners toward others. This is a big order, especially when you have been living in a family where such ideas are considered soft or sissy. It may take several months or longer to come down the old harsh attitudes and tough remarks. But it can be done, if the job is worked at hard enough.



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Church of God YOUTH. All rights reserved.

• "I received this set of Bible commentaries for my birthday. They're so beautiful I'm almost tempted to go into the ministry!"

"Dedication Programs" Replace Baccalaureates

Three Minneapolis high schools have now substituted "dedication programs" for baccalaureate services to eliminate religious characteristics in order to make it possible for all graduating students to take part. Five of the other ten Minneapolis high schools still call their events baccalaureates but they are, in effect, non-religious programs. The remaining two schools continue to hold traditional services.

Meanwhile, a local Baptist minister criticized "a misguided move to abolish baccalaureate services." He said that "if our laws were intended to banish all religious recognition from public expression, we should then have what Communist-dominated countries are having imposed."

Says Anti-Drink Teaching Has Gone "Haywire"

Although every state requires instruction on the effects of drinking, "something has gone haywire, for the teaching is not effective," an alcohol educator said recently.

Dr. R. G. McCarthy, associate professor of health education at the Yale Center of Alcohol Studies, said that teenagers are more curious

about why so many people drink than they are about why they don't drink. Perhaps this youthful curiosity may be one of the reasons why teen-age drinking increases from the ninth grade on.

A survey of 300 high school students showed that only 11 per cent approved of drinking and 59 per cent disapproved, and "yet 35 per cent admitted that they drank some times, and an amazingly large number said they drank at home without the permission of their parents."

"Somehow," he said, "we must encourage young people to take a close look at the realities. We must help them see that drinking is not a badge of adulthood." Dr. McCarthy spoke before a national seminar on "Alcohol Problems, the Church and the Political Order."

Ministers' Group Urges End to Minstrel Shows

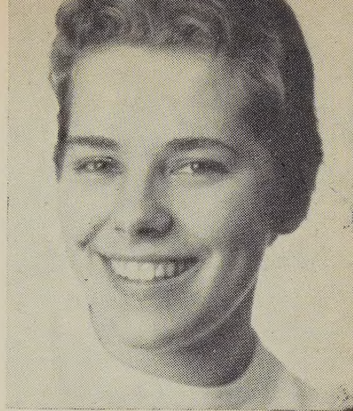
An end to minstrel shows was urged by the Greater Lynn (Mass.) Ministerial Fellowship, which said minstrel shows characterize "Negroes in such a way as to perpetuate a derogatory stereotype." In a statement, the fellowship said, "We want to make it clear that we are opposed to all forms of entertainment which makes light of any man's race, color, or creed."

Urges Dollar a Week to Fight Communism

Dr. Frank C. Laubach, internationally-known missionary educator and pioneer in literacy training, has proposed that Americans pledge one dollar a week for five years to help save some one billion free people in Africa and Asia from hunger, illiteracy, and communism. He said that the United States is now taking a "propaganda beating" in those areas from communist technical aid experts. Dr. Laubach, who has spent 45 years working in Africa and Asia, said there are about 400,000 communist missionaries there as opposed to not more than 400 American missionaries working to improve the living conditions of these peoples.

Youth Survey Finds Presley Fans "Sub-Par"

What is an Elvis Presley fan like? According to the Gilbert Youth Research Company, he is below par in scholastic standing; has little interest in his future; he is not a joiner of clubs or groups sponsored by school, church, or community. Intensive interviews with 100 teens showed that Elvis' admirers averaged "C" in their studies as opposed to "Bs" of those who favor more conventional singers. The Presley fan has few life goals and only 33 per cent belong to any kind of organization.

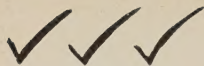


Kathy McElroy

Ohio YFer Named UCYM Secretary

Filling the post of UCYM secretary vacated by Stuart Langton when he became national chairman, is 17-year-old Kathy McElroy of Parma, O. Kathy, a senior at Parma High School, is a member of St. Peter's United Church of Christ (Evangelical and Reformed). An active YFer, she served as an officer in local, regional, and synodical youth groups. Kathy was a delegate to the National Youth Council meeting at Catawba College in 1956 and is a delegate-elect to the 1958 Council meeting in New York.

Interdenominational youth activities prior to her appointment as UCYM secretary include president of the Cleveland Youth Council and an officer of the Ohio State Christian Youth Movement. Last summer Kathy represented Ohio at the UCYM General Council and was that organization's delegate to the 1957 National Hi - Y, Tri - Hi - Y Conference. ▼▼▼



Check these summer service opportunities

WORK CAMPS FOR HIGH SCHOOL YOUTH

Summer opportunities such as work camping and community service are an attempt to dedicate our muscles and our faith in a high adventure of service to others. Daily work, worship and discussion are scheduled. In most cases, the costs are for travel, room and board. Addresses for Congregational Christian Service Committee (CCSC) and Summer Service Projects (SSP) are below.

Parmalee, S. Dak., July 4-28: Sixteen high school age campers will help renovate church building and parsonage of Parmalee Congregational Indian Church. Further information from CCSC.

Ponca Creek, S. Dak., August 2-25: Sixteen high school age campers will build foundation for and renovate meeting-house. Write CCSC.

Kohala Conference Center, Big Island, Hawaii, June 28 - July 26: Twenty campers will do repair and maintenance work at Kohala Girls' School. Only four or five youth from continental U.S.A. eligible. Write CCSC.

Fredonia, N.Y., July 6-26: Twelve high school age workcampers will construct a lounge in the cellar of the Student Christian Foundation Home at the Fredonia, New York, State Teachers College. Write CCSC.

Alabama and North Carolina, August 3-30: Two weeks work at Southern Union College, Wadley, Ala., and two weeks at Franklinton Center, Bricks, N.C. The work consists of construction and maintenance and is open to campers, 15 years and older. Write: Rev. Clarence Baldwin, 1819 Eighth Ave., North, Birmingham 3, Ala.

Hughson, Calif., July 27 - August 24: Workcamp where surplus fruit is salvaged and sent overseas. Thirty high school age campers (15 and over) will pick, dry, and cut peaches. Campers work one week minimum, two weeks maximum. (Out-of-state campers may register for longer.) Write: Christian Youth Fruit Camp, 608 Flood Building, San Francisco 2, Calif.

Pottstown, Pa., July 7 - August 9: Build garage, in addition to maintenance work on Voluntary Service Center. Write SSP.

Gladden, Mo., June 22 - July 19 (first period) and July 21 - August 5 (second period): Finish work on play court, and repairs and maintenance work at Shannondale Community Center. Write SSP.

NATIONAL YOUTH CARAVANS

Open to youth 17 years and older. Teams of four young people either work in a community center for the period of summer service or travel from church to church week-by-week to strengthen the youth program. Write SSP.

ADDRESSES: Congregational Christian Service Committee (CCSC), 110 East 29th St., New York 16, N.Y., and Summer Service Projects (SSP), 1505 Race St., Philadelphia 2, Pa.

Why does the crew
of this boat
wish to stop the U.S.
from testing nuclear weapons
in the South Pacific?

The Golden Rule and Atomic Testing



A 30-foot ketch appropriately named "Golden Rule" is again on its way to the United States government nuclear weapons testing ground off Eniwetok in the Pacific. The boat is sailing into the ultra-dangerous area in a graphic effort to halt nuclear weapons testing. Forced by heavy storms to abandon its first attempt to reach the atoll, it is doubtful whether the ketch will arrive in time for the scheduled beginning of the testing in April. However, crew members hope to cut sailing time to a minimum this trip. They plan to stay at the testing site as long as necessary to halt what they believe to be the

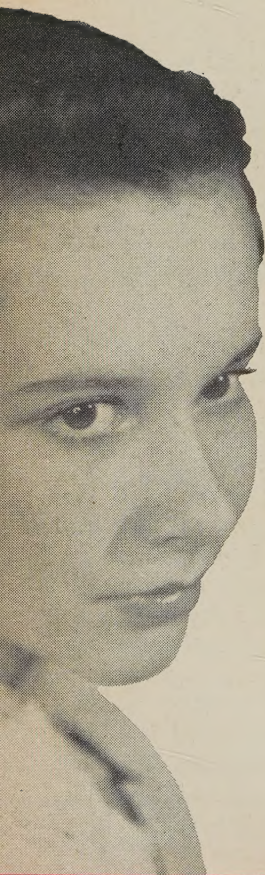
delinquency of our government in allowing the nuclear experiment to continue.

The four crewmen of "Golden Rule," two of whom are grandfathers, have chosen to make the hazardous voyage because they feel strongly compelled to speak to the reason and conscience of fellow citizens concerning the dread dangers of nuclear weapons testing. When asked why he was going, Captain Albert S. Bigelow, architect and religious pacifist, described his feelings this way: "Because it is the way I can say . . . 'Stop! Stop this madness before it is too late. Let's turn back!'"



A teen prayer . . .

For facing the crowd



GOD OF WISDOM and Friend of Youth, help us to know thy will above the will of the crowd. And knowing thy will, to be able to stand firmly, even if we stand alone in the crowd. May we not fear loneliness, for we know that you are with us always and without thee we never stand alone.

Help us daily to heed the call of Jesus and to be alone with thee in prayer. Keep us mindful of the fact that what we will in prayer must be matched by what we do in our leisure. Show us that we need thy approval on our good times and places of amusement, as well as on our words and places of prayer.

Give us vision to see the little decisions of today as the foundations of our happiness in the future. May each temptation which we overcome today help us grow in our determination for that which is right on the morrow. And help us to be gracious enough to attract others to see the light of thy way.

We pray in the spirit of him who came to save the whole world, but did not fear to be alone if such loneliness would save the world from itself. Amen.

Written by Rev. Carl E. Berges, pastor of Friedens United Church of Christ, North Tonawanda, N. Y. Photo by Quigley